

# Bulletin

No.1. June 1985. New Series



*Thomas Paine*

**THOMAS PAINE  
SOCIETY**

43, Eugene Gardens, Nottingham, NG2 3LF, England.

*From the writings of*  
**THOMAS PAINE**

I am thus far a Quaker, that I would gladly agree with all the world to lay aside the use of arms, and settle matters by negotiations; but unless the whole world will, the matter ends, and I take up my musket and thank heaven he has put it in my power.

When the Almighty shall have blest us and made us a people dependent wholly upon him, then may our first gratitude be shown by an act of continental legislation, which shall put a stop to the importation of Negroes for sale, soften the hard fate of those already here, and in time procure their freedom.

To know whether it is to the advantage of America to be independent, we have only to ask this simple easy question. Is it in the interest of a man, to be a boy all his life?

A body of men, holding themselves accountable to no body ought not to be trusted by anybody.

Toleration is not the opposite of Intolerance, but it is the counterfeit of it. The one assumes to itself the right of withholding Liberty of Conscience, and the other of granting it.

Every community has a right to demand of all its agents an account of their conduct.

The right to property being inviolable and sacred, no one ought to be deprived of it, except in cases of evident public necessity, legally ascertained, and on condition of a previous just indemnity.

I believe in one God and no more, and I hope for happiness beyond this life.

I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow creatures happy.

My own mind is my Church.

All religions are in their nature kind and benign and united with principles of morality.

The world is my country, to do good my religion.

# It Can Be Done

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30 JULY 1975

YES, it can be done! As you can see from the letter reproduced on this page, we can get the British Post Office to issue special commemorative stamps, although we do not imagine for a moment that the commemorative for the United States Bicentenary was not plugged by official bodies with far greater influence than our small society. But, as the response indicates, there is no harm in pressing for a special issue of stamps, and the 250th anniversary of the birth of Thomas Paine which falls in 1987 is such a time for a stamp, or stamps.

Mr R W Morrell FRS  
443 Meadow Lane  
NOTTINGHAM  
NG2 3GB

Dear Mr Morrell

You wrote on 14 January 1967 about a stamp issue in 1977 to mark the US Bicentenary.

I am pleased to say that it will be possible to include your suggestion in our 1976 special stamp programme.

Yours sincerely

*JR Berry*  
JR BERRY

Paine was born in Britain, his pamphlet, Common Sense, had enormous influence on the American fight for freedom (and this is a word much used in current political discussion); he also named the new nation, the United States, a name later adopted (without credit to source).

The British Post Office pursues a policy of avoiding issuing stamps to mark events worthy of commemoration, though it inundates us with showing royalty and such like useless garbage, however, one can but ask, and if enough people do so (particularly those living abroad - the Post Office is keen to promote the collection of British stamps in other countries) it just might produce a positive response.

Now for some good news - I hear the United States will issue a stamp to mark the event. More news on this when I get it. The Irish Post Office is considering a stamp (I do not hold out much hope here, but you never know). The French Post Office have not replied to my letter yet.

Why not write today to your Postal Authority and ask them to issue a Paine commemorative?

# NEWS ROUND- UP

FOR some time now I have been concerned about the nature of society publications. I had hoped that the Journal of Radical History would be our primary publication, but the very high cost of producing such a prestigious journal was too much for our very limited income - the cost exceeded our total annual income. The JRH was to be supported by a newsletter, Contact, which would replace our original society publication, the TPS Bulletin. I have now decided to revive the Bulletin, which I hope to produce at least twice a year.

The issue you have in front of you now should give the "flavour" of our revived Bulletin. I aim at shorter articles than the JRH would have carried (I have one major article in hand which I want to bring out as a separate pamphlet when finance permits), and would welcome contributions.

Our Vice-President, Tony Benn, MP, will speak at a special meeting to be held at the Leicester Secular Hall the nearest Sunday to Paine's birthday in January 1987. This will be an afternoon meeting. More details will be circularised in good

Sir,—The verdict in the Ponting case is certainly a boost for our much-eroded civil liberties, and a blow against governmental arrogance; however, we may now see not so much an attempt on the part of the present Government to abolish the legislation under which the charge was brought against Mr Ponting, but rather measures to abolish jury trials in "secrets" cases altogether.

Perhaps the Government, before instituting proceedings against Mr Ponting, should have looked back to the trial of Thomas Paine in 1792 for seditious libel, a sort of "catch-all" category. The jury was vetted but, unlike the jury in the Ponting case, it was told that a not guilty verdict would bring one guinea per juror, but a guilty verdict would bring two guineas and a free dinner.

Our Government clearly slipped up.—Yours faithfully,  
R. W. Morrell.  
Thomas Paine Society,  
Nottingham.

The Guardian, 15-2-1985

time before the event. We learn that there will also be several events in the United States, and we are looking into the possibility of organising a visit there.

The letter reproduced from the Guardian brought in several interesting letters, one from as far away as New Zealand. The secretary wrote an expansion of the letter for The Freethinker, and also addressed four meetings around the theme of 'Thomas Paine's Ideas on Human Rights', one being to the Nottingham Humanist Society.

Continued on page 11.

## TOM PAINE RE-READ

By ARCHIBALD ROBERTSON

I have had occasion lately to re-read Paine's *Age of Reason*. It lives and deserves to live as one of the classics of Freethought.

This is true in spite of the fact that it is in many respects out of date. Paine, as we know, was not an atheist, but a deist. He actually wrote *The Age of Reason* in order to stem the tide of atheism which was rising when he undertook the work. But in his attempt to render deism reasonable he had to deal so unmercifully with orthodoxy that the book became a classic with the atheists against whom he aimed it.

Certain errors as to the circumstances of its composition call for correction. It is sometimes said that Paine wrote *The Age of Reason* under sentence of death during the French Revolution, and that only the fall of Robespierre saved his life. Paine did not write it under sentence of death. He wrote the first part while expecting arrest, and the second part after his liberation. Paine had been granted French citizenship and elected to the National Convention in 1792 in recognition of his services to freedom. Towards the end of 1793, when France was fighting for her life against half of Europe, and foreign armies had invaded the country, spymania was rampant. A certain Bourdon, deputy for the Oise, carried a motion expelling foreigners from the Convention. There were only two—Anacharsis Cloutz and Thomas Paine. After expulsion they were both arrested. Cloutz was later tried and guillotined. Paine was never tried, and some months after the fall of Robespierre he was released and recalled to the Convention. The men who overthrew Robespierre, among whom was Bourdon, had found among the dead leader's papers a notebook containing an entry which gave them an alibi: "Thomas Paine to be brought to trial in the interest of America as well as France." Paine concluded from this that he had been in imminent danger from Robespierre. But the notebook dates from the last three months of 1793, and Robespierre fell in July, 1794. He had therefore more than half a year to act on the entry, but never did

and probably never intended to. The reference to America suggests that Gouverneur Morris, Paine's bitter enemy, at that time United States minister in Paris, was pulling wires to have him put out of the way. Robespierre evidently made the note to oblige Morris and forget it. He had no special reason for hating Paine. Paine was not, like Gloom, an atheist, but of the same deist persuasion as Robespierre himself.

In reading *The Age of Reason* we must remember that scientific criticism of the Bible was then in its infancy. Paine shows no signs of having read even such critics as were then extant. He relies throughout on his native common sense and wit. All things considered, it is remarkable how far they take him. No one could put better than Paine the reasons against the Mosaic authorship of the Pentateuch. These first five books of the Old Testament themselves make no such claim, they contain a narrative of Moses' death, and they allude to things which happened hundreds of years later. Paine did not know Hebrew, and could know nothing of the literary criticism which has decomposed the Pentateuch into documents of different dates and by different writers. But if anyone asks why it cannot be the work of Moses, we can still refer him to Tom Paine. No amount of learning can rebut common sense. In the same way it needs no scholarship, but only the intelligence which we share with Paine, to see that the book of Isaiah, since it mentions Cyrus, the founder of the Persian Empire, cannot be wholly the work of a prophet who lived two hundred years before Cyrus; and that the prophecy of a contemporary young woman (not a virgin, as fraudulently translated in our Bibles) having a baby whose infancy would see the desolation of the then enemies of the Jews can have no possible relation to the birth of Jesus Christ seven hundred years later. All this is the ABC of modern Biblical criticism. It is to the credit of Paine that he pointed it out when professors of theology still regarded it as rank blasphemy.

Paine's attack on the New Testament, again, is made with no other weapons than logic and mother wit. He knew nothing of the literary dissection of the Gospels and Epistles or of the myth theory. He contents himself with pointing

out what anyone can see for himself by looking—that the Gospels contain contradictory accounts of the ancestry of Jesus, that each evangelist is inexplicably silent on things recorded by the others, that their stories of the resurrection—the central dogma of the Christian creed—disagree in every circumstance, and that no one would dream of crediting such books unless they had been arbitrarily labelled the “word of God.” We do not expect Paine to know which book copies which, or what Father first quotes this, that or the other. It is enough that he knows nonsense when he sees it, and that he has the honesty and pluck to proclaim it nonsense in the teeth of bell, book, and candle.

And with what wit he does it! Listen to him letting himself go on the strange resurrection of the “saints” related by Matthew after the crucifixion:

“The writer of the book of Matthew should have told us who the saints were that came to life again and went into the city, and what became of them afterwards, and who it was that saw them—for he is not hardy enough to say that he saw them himself—whether they came out naked, and all in natural buff, he-saints and she-saints; or whether they came full dressed, and where they got their dresses; whether they went to their former habitations and reclaimed their wives, their husbands, and their property, and how they were received; whether they entered enjectments for the recovery of their possessions, or brought actions of *crim. con.* against the rival interlopers; or whether they died again, or went back to their graves alive and buried themselves.”

Or on the descent of the Holy Ghost:

“The book called the book of Matthew says (c.iii, v.16) that *the Holy Ghost descended in the shape of a dove*. It might as well have been a goose—the creatures are equally harmless, and the one is as much a non-sensical lie as the other.”

These sallies remain deadly whatever opinion scholars may form about the date and authorship of Matthew and the other Gospels. Deadly, too, is the moral force of Paine's attack on the ethics of Bible stories. And if it is objected that in repeating such attacks we modern Rationalists are

flogging a dead horse, since no one now believes in the inerrancy of the Bible, the answer is that millions do. The Roman Catholic Church is officially committed to the view that every syllable of the Old and New Testaments is dictated by God. The Protestant Churches do not repudiate that view; they merely slur it over and keep as quiet as they can about it. Their scholars may within limits accept the higher criticism of the Bible; their schools and their radio still blare out the lies which their scholars have abandoned.

As long as this is so, Paine's work is not done. *The Age of Reason*, though not a work of scholarship, is still seasonable for smashing time-honoured and noxious fictions. Its author, though a deist of his day and not an atheist of ours, towers like a giant above the holy hirelings who to-day make it their business to twaddle to us with their tongues in their cheeks. Britain and America, doped with calculated falsehoods, may be ashamed of Tom Paine. Britain and America, awake, sober and truth-loving as they may be yet, will agree in enrolling him among their greatest sons.

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### A VOLCANIC PAMPHLET continued...

"as plain as the alphabet." Rather than invoking authorities and legal precedents, Paine offered "nothing more than simple facts, plain arguments, and common sense."

Paine's savage attack on kingship and his careful exposition of republicanism were two sides of the same coin: Both were meant to undermine the entire system of deferential politics, to involve the mass of the people directly in political discussion.

Some fifteen years after "Common Sense," Paine's French friend Madame Roland observed that Paine was unmatched in "lighting the way for revolution." His genius lay in an ability to articulate ideas that were in the air but only dimly perceived by contemporaries, and to set forth with clarity and audacity the great principles and rallying cries that inspired men and women to action.

At a time when the average political pamphlet was lucky to merit a second printing, "Common Sense" sold perhaps 150,000 copies in 1776. It was central not only to the movement for independence but to the upsurge of democratic egalitarianism, the explosion of political argument and participation beyond a narrow élite of "all ranks" of Americans, which was so essential a component of the American Revolution.

Reprinted from the New York Times.





# A Volcanic Pamphlet

By Eric Foner

Two hundred years ago today, "Common Sense," one of the most remarkable political pamphlets in the history of English writing, appeared in the bookshops of Philadelphia. In 1776, "Common Sense" was unique in the extent of its readership and its impact on the decision for American independence.

But it is worth remembering for more than its association with the Bicentennial. It was the precursor of a tradition of polemical political writing addressed to a mass audience. American writing as diverse as abolitionist tracts, "yellow journalism," and political commentaries in the mass news media today, all owe something to "Common Sense."

The author of "Common Sense" was Thomas Paine, "a gentleman," as John Adams described him in 1776, "about two years ago from England, a man who . . . has genius in his eyes." Paine was a strikingly modern figure in the ways he wielded the power of the printed word. He was America's first professional pamphleteer, a pioneer in stirring public opinion in support of the war effort, and the first paid publicist for the Federal Government.

"Common Sense" began with an attack on the validity of hereditary rule and monarchy itself. For Paine, the accession of William the Conqueror was simply "a French bastard landed with an armed banditti and establishing himself king of England against the consent of the natives." The House of Lords was nothing more than the "remains of an aristocratic tyranny." In striking contrast to previous colonial pamphleteers, Paine had no use for "the so much boasted Constitution of England." Instead, he urged the establishment of a Republic in America,

"Common Sense" then turned to a discussion of independence, a prospect from which most colonists still recoiled, although war with Britain had begun months before and the prospects for reconciliation were dimmed.

One by one, Paine considered and demolished the arguments for maintaining the tie with England. "There is something absurd," he argued, "in supposing a continent to be perpetually governed by an island."

But Paine also moved beyond material considerations to outline in lyrical rhetoric a breathtaking vision of the meaning of American independence. In a world in which "every spot of the old world is overrun with oppression," America would become "an asylum for mankind."

John Adams always claimed that "Common Sense" added no new ideas to the argument over independence. Nothing in it was original except "the phrases, suitable for an emigrant from New Gate, . . . such as 'the royal brute of England.'" There is a certain truth in Adams's remark. Paine's audacious, enraged literary tone set "Common Sense" apart from most other colonial pamphlets, which were decorous, logical and legalistic.

But there was more to Paine's appeal than the furious assault on monarchy that offended Adams. Paine was the conscious pioneer of a new style of political writing, one designed to extend political discussion beyond the narrow bounds of the 18th century's "political nation."

The hallmarks of his writing were clarity, directness and forcefulness. He intentionally used language, as he said,

Concluded on previous page...

# COMMON SENSE;

ADDRESSED TO THE

## INHABITANTS

O F

## A M E R I C A,

On the following interesting

### S U B J E C T S.

- I. Of the Origin and Design of Government in general, with concise Remarks on the English Constitution.
- II. Of Monarchy and Hereditary Succession.
- III. Thoughts on the present State of American Affairs.
- IV. Of the present Ability of America, with some miscellaneous Reflections.

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Man knows no Master save creating Heaven,  
Or those whom choice and common good ordain.

THOMSON,

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PHILADELPHIA;

Printed, and Sold, by R. BELL, in Third-Street.

MDCCLXXVI.

NEWS ROUND-UP continued...

On January 27, our American member, Charles Francisco, gave a dramatic monologue entitled, "Thomas Paine Returns", at the Public Library in New Rochelle. From all accounts it was first-rate. The society has been given a tape recording of the monologue.

The remains of the historic Hoagland's Tavern, which stood in Borden-town and had associations with Thomas Paine, have now been demolished and the site cleared for probable redevelopment. The building was all but destroyed by fire in September 1984. As the building was of special historic interest a public inquiry into the request to demolish the remains was held.

Letters to the press are always a good way to publicise the TPS, even if not published! So I was pleased to see a new member of the society, Mr. Guy B. Newark of West Wickham, mention us in a letter sent to a local paper, News Shopper on May 6.

New York Public Library featured the works of Paine in a small display set up on the Library's third floor. The Library subscribes to the TPS.

We warmly welcome the following new members:

- Guy B. Newark, West Wickham, Kent.
- Morris Engelman, Trenton, NJ., USA.
- Clive Phillipot, Brooklyn, NY., USA.
- Professor Alan G. Steinberg, Concordia College, NY., USA.
- Maurice Gallagher, London.

Congratulations are due to the Rationalist Association of NSW on their publication, The Rationalist News, now printed on their new equipment,

which has radically improved its appearance. This lively publication is the best Freethought journal in Australia and well worth subscribing to (A\$4.00) (payable in dollars, sterling or International Money Order but not personal cheques) from the Rationalist Association of NSW, 58, Regent Street, Chippendale, NSW 2038, Australia). The Autumn 1984 issue has an interesting article by our member Nigel Sinnot, and a short item on Benjamin Franklin by Walter Hoops, a TPS member in the USA.

THOMAS PAINE SOCIETY. Founded 1963.

President: Michael Foot, M.P.  
Chairman: Christopher Brunel.  
Secretary: R.W.Morrell, B.Sc.

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Bulletin Editor:  
R.W.Morrell, B.Sc., F.L.S.

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Society aim:  
To make better known the life and work of Thomas Paine and to encourage the application of his ideas where and when relevant.

Membership application forms available on request.

## JOSEF GROGER

IT is with deep regret we have to report the death of our Founder Member, Josef Groger, who was nearly eighty years of age.

Born in Vienna, he studied engineering and dental technology, but was forced to flee Austria after the Nazi invasion and settled in England in 1938.

Having met the late Joseph Lewis, he was intrigued to hear about Thomas Paine and found a new spiritual basis for his socialist and humanitarian ideals and values.

He was a gifted mathematician and brilliant craftsman in a variety of fields. He leaves his wife, Stephanie, two sisters and many admiring and faithful friends.

WALTER STEINHARDT.

## HARRY H. PEARCE

"Odi profanum vulgus et arceo" (I loathe the common crowd and keep them at a distance).

Horace.

HARRY H. Pearce, son of Herbert Hastings Pearce and Harriet Ann Pearce (née Williams), was the eldest of a family of three boys and three girls. He was born on August 28, 1897 on the Creswick goldfield near Ballarat, Victoria. Harry's grandfathers had come to Australia in the 1850s and his paternal grandfather had known Peter Lalor of Eureka Stockade fame.

Harry's father took part in the formation of the Creswick branch of the Labour Party in 1904 and in 1908 (when Harry was 11) was blackballed for taking a leading role in a miners' strike, over safety matters, at the West Berry Consols Mine.

From his father, and from acquaintance with other Labour Party members, Harry Pearce acquired a taste for democratic and radical literature and for pamphlets published in Britain by the Rationalist Press Association. At an early age he developed a talent for poetry, and published his first poem in 1916, when he was 19. It celebrated the defeat of the first referendum on conscription and appeared in the Ballarat Evening Echo, edited by Jim Scu-

lin (later Prime Minister of Australia). Although opposed to conscription Harry was a member of the Citizens Forces and reached the rank of lieutenant.

After trying gold prospecting (with his father), assisting a veterinary surgeon and a number of casual agricultural jobs, Harry Pearce went to Melbourne in January 1919 where an aunt persuaded him to stay and work. He found permanent employment with the Hume Concrete Pipe Company of Maribyrnong and stayed with them until he retired in 1965.

In Melbourne Harry met socialists such as Don Cameron and R.S. Ross, and the city's leading rationalists, Harry Scott Bennett and J.S. Langley. He started to collect freethought books and journals such as Ross's Magazine and Langley's Rationalist, and in 1920, after his firm had transferred him to Tasmania where he managed factories in several places, he started to contribute letters to the press on freethought subjects, and it was at a dance in Launceston he met a woman a little older than himself, Creina Elizabeth Traill (born 1894), who he married in 1925.

In 1923 he had been transferred to Brisbane where he joined the Queensland Rationalist Association and bought his first copy of the Freethinker (London), edited by Chapman Cohen. He commented, "I have never experienced Christian conversion, but I feel sure that no Christian ever saw the light more so than I did (Truth Seeker, Auckland, August 1934). Harry started to build up a collection of Cohen's editorials and books.

Harry joined the New Zealand Rationalist Association and became a committee member. His only surviving colleague from this period is James O'Hanlon of Auckland. Harry contributed articles to the Association's journal, The Truth Seeker (later the N.Z. Rationalist) and, in his own words, "kept up a continuous stream of letter writing to the local papers, taking on all comers, including a number of clergymen". To avoid embarrassment to his employers he adopted the nom-de-plume of Profanum Vulgus (the common or irreverent crowd) to signify his identification with ordinary working people and democratic principles. On his travels he haunted second-hand bookshops, amassed a considerable library, and acquired the reputation of being the leading authority on New Zealand freethought history.

In 1938 he was, at his own request, transferred back to Australia, and bought a house in the Melbourne suburb of Footscray which afforded space for the growth of his library and archives.

On his return he found the rationalist movement in Victoria bitterly divided over the leadership of J.S. Langley. Harry sided with the Langleyite faction which took the name of the Freethought Society of Australia. Harry wrote pamphlets for it and helped to produce its magazine, however, the anti-Langley trustees of the Rationalist Association of Victoria held

on to its funds and with Langley's declining health the Freethought Society withered.

Harry maintained his links with New Zealand and completed his research into the migration there of the early English secularist, Charles Southwell. His completed work, running to 42,000 words, was serialised in the New Zealand Rationalist (May 1957-September 1958).

In 1945 Harry joined the Australian Poetry Lovers Society and the Henry Lawson Memorial and Literary Society. He produced numerous pamphlets - often biographical - for the Poetry Lovers and was secretary - treasurer and editor of their journal when the society was wound up in 1973. He then transferred his energies to the Henry Lawson Society of which he became President as well as editing the Society's journal, the Lawsonian, until the last two months of his life.

Harry Pearce supported many other groups and societies and presented valuable material to the Victoria State Library. He helped to form the short lived Secular Society of Victoria and delivered a presidential address entitled, "The Early Life of Thomas Paine in England".

Harry's magnificent library of freethought and radical literature together with manuscripts, drawings and press cuttings, forms a special collection at the National Library of Australia, Canberra. Comprising an estimated 15,000 titles it would be worth in the order of \$2400,000. It is a fitting monument to a largely self-educated bibliophile, historian, poet and champion of freethought.

Harry H. Pearce died on December 20, 1984 at Greenvale, Victoria. He was given a secular funeral at Footscray on December 24 after which his body was carried out for cremation to the strains of Australia's 'Waltzing Matilda' and New Zealand's 'Po Atarau' (Now is the Hour).

NIGEL H. SINNOTT

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### PAINE AT THE SMITHSONIAN

UNDER the title, "Thomas Paine: A Hero Scorned", the National Portrait Gallery of the Smithsonian Institute in Washington, DC., is holding an exhibition which explores his lifetime and failure to win recognition, opening on February 21 and continuing until August 11. Centerpiece of the exhibition is the gallery's own portrait of Paine by his friend, John Wesley Jarvis, which was painted in 1805 when Paine was ill and in semi-retirement. Paine is also shown in British, French and American satirical pieces. There is a bust of Paine, also by Jarvis and first editions of Paine's works and two biographies, James Cheetham's hostile biography of him and Gilbert Vale's pro-Paine study. Admission to the exhibition is free, and the gallery is open from 10.00am until 5.30pm daily.

Review

# Thomas Paine's American Ideology

## Owen A. Aldridge

327pp. University of Delaware Press, Newark, 1984. £28.95.  
London: Associated University Presses.

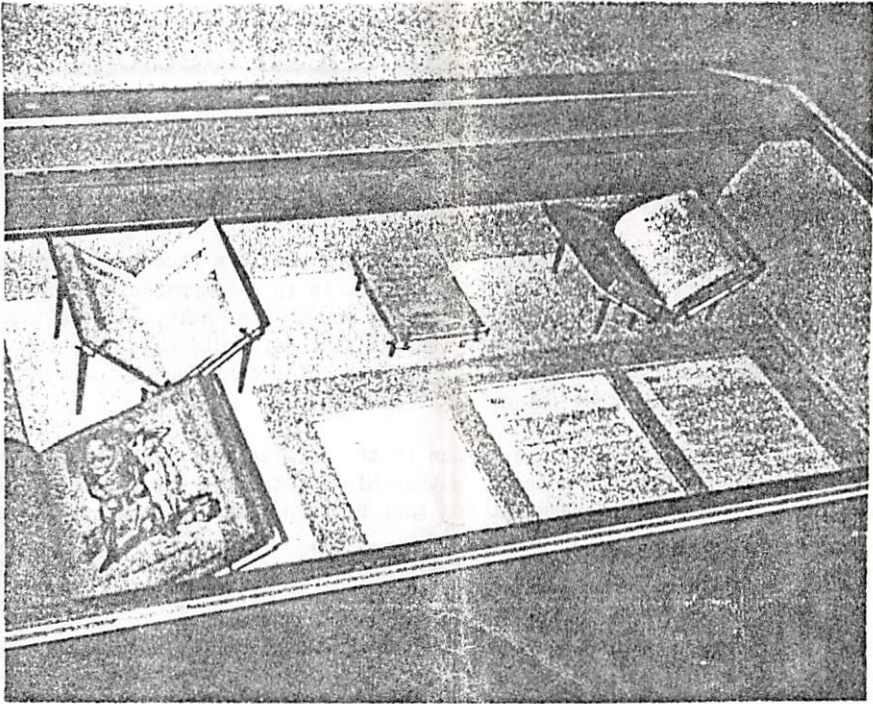
THIS book unquestionably establishes its author, who is a Vice-President of the TPS, as the world's leading Paine scholar. It is a comprehensive examination of the intellectual content of Paine's works as a whole, and the issues they raised and the arguments they stimulated. Paine did not write in a political vacuum and was familiar with the work of a considerable number of leading scholars - and some not quite so leading.

The author devotes considerable space to the parallels between Locke and Paine, even noting that both denied authorship of at least one of their printed works, though here one might add that Paine had many pieces published in newspapers and periodicals which are unsigned, and the problem of which are correctly attributed to him and which have been incorrectly ascribed is discussed in a valuable appendix to the book.

The intellectual background and reception of Common Sense is treated at length, as one might expect, and critics of Paine have their ideas clearly and fairly presented, and Aldridge feels that it was a series of newspaper articles by a writer using the pseudonym "Cato" - this writer was one William Smith - which Paine himself felt to be the most important reply to his pamphlet. Paine replied to "Cato" using the pseudonym "The Forester".

Aldridge ascribes to Paine for the first time authorship of the pamphlet, Four Letters on interesting Subjects, published by the Philadelphia firm of Steiner and Cist in 1776. The pamphlet takes up a promise made in the last of Paine's "Forester" letters to discuss the distinction between a constitution and a form of government.

This is a valuable book which all serious students of Paine will need to consult, and I suspect it will become essential reading to anyone wishing to familiarise themselves on the key issues in political thought debated in the 18th century, and which have in many instances a direct bearing on our current concern with human rights. The book has a good index, extensive notes and a six page bibliography. If it has a weakness it is perhaps in the need to give greater attention to how science and scientific speculation effected Paine's thinking, which is an area not adequately covered anywhere. But my main grumble, if it can be termed such, is the price, which will mean many a person who could use it will not be able to afford it - and in this day of financial problems effecting libraries many will not buy it - though here I hope I am wrong.



Above.  
Case in New York Public  
Library showing works by  
Paine.



Left.  
Bust of Paine on the  
main lobby floor at the  
New York Public Library  
October, 1984.